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THE GUIDING LIGHT OF OUR YOUTH

By Harry H. Schlacht

Written for the New York East Side News and printed in the July 16, 1958 issue of the Congressional Record.

The guiding light for our youth must be the home. The spark of this light must be the knowledge of God. The fuel of this light must be the strength of prayer.

J. Edgar Hoover, the distinguished head of the FBI, once electrified the Nation with frightful revelations of juvenile delinquency. It is an appalling toll of moral disaster in the ranks of our youth. It is a callous and shameful picture. It is a challenge to every American. We are facing a condition and not a theory.

The adult criminal of tomorrow is the juvenile delinquent of today. It has been shown that the impressions of our childhood remain with us through life. It is never seriously modified. It is recognized that habits of thought and pattern of life become part of oneself.

It is much easier to learn, than it is to unlearn. The churches, the schools and the homes have a duty now more vital than ever. It is better to light a candle than curse the darkness.

We must combat the forces that weaken our moral structure. We must provide wholesome recreation. We must encourage spiritual guidance. We must help our children into good citizenship founded on respect for the laws of God and man.

A democracy cannot long exist unless the great body of its citizens be not merely intelligent but moral. In an illuminating article Herbert Hoover advised that the cure for juvenile delinquency lies in the home of the Nation.

"A godless home," he wrote, "is built upon sand. Buffeted by the tides of envy, avarice, greed, and sloth. The structure weakens and finally crumbles. Decay seeps into the physical and moral structure and crime finds an inviting breeding ground."

A godly home is the fortress against evil. The child who heeds the teachings of his parents, of his spiritual leader, of his school teacher, is not likely to become a delinquent. They are the greatest influence in building the life of a child.

Tracing through Bible pages, stories which have graced the ages, parsons, rectors and rabbi's gray, O'America hear their message today. There is no substitute for religious education. Nothing can take its place.

Every time a bad boy is reclaimed, a good man is born. It is our greatest concern that the children be saved from vicious habits—for the vicious child is the father of the vicious man. Mr. Hoover admonished us to combat juvenile delinquency and turn again to the faith of our fathers and reap the harvest of God's blessings.

May we and our children serve God in deeds and thoughts as well as in words. May we and our children realize that today and tomorrow are one even as the morning wind and evening breeze are one—and in this united thought—let us dedicate ourselves to the glory of God and the service of our country.

"Sow a thought, reap an act.
Sow an act, reap a habit,
Sow a habit, reap a character.
Sow a character, reap a destiny."

The time to teach our youth is in the high chair, and not in the electric chair.

The Editor's Page

GROWING CHURCHES AND INCREASING CRIME

Church membership in America now stands at 104,189,678 for all faiths—a gain for the year of 964,724. Sixty one percent of the nation's estimated 170,500,000 population are reported members of churches or synagogues. This is the second highest on record—nearly twice as high as that for the turn of the century.

The percentage of membership increase is lower, however, than the estimated population increase. This is the first time this has happened since World War II. The estimated population increase was 1.7 per cent whereas church membership rose by only nine-tenths of one per cent.

Sabbath School enrollment was up 1.1 per cent for a new total of 40,359,772. Students number 37,127,732. The remaining 3,232,040 are teachers and other religious workers. Of the total, 92.2 per cent are Protestant.

Per member contributions increased 7.3 per cent to $56.74 annually. Seventh Day Adventists appear to give the most generously, on the average—$202.02 per annum.

Expenditures for new church construction reached a new all-time high of $868,000,000 up 93 million over the previous year.

Membership breakdown by major faiths shows that in the United States there are 59,823,777 Protestants, 35,846,477 Roman Catholics, 5,500,000 members of Jewish Congregations and 2,540,446 Eastern Orthodox.

It would be most erroneous to interpret these statistics as indicating that America has become a deeply spiritual nation. There are more liquor outlets in the country than there are churches. The people of the nation spend five times as much for alcoholic beverages as they give to the churches. There is one alcoholic or problem drinker in the United States for every 15 church members. There were 2,796,400 estimated major crimes committed in the United States in 1957, an increase of 9.1 per cent above 1956. The Lord's Day is largely ignored across the nation.

It is splendid that our church memberships are on the rise. We hope they will continue to rise at an increasing rate. But something more and deeper than growing church memberships alone is necessary if America is to be saved from ultimate total corruption and demoralization from within, the disease that has destroyed so many nations of the past. Her people must have a change of heart resulting in a conviction of sin, a conviction of righteousness, a conviction of judgment. America must turn, *repenting*, unto the Lord. She must serve Him, not only with her lips, but also her heart and life. Her People must not merely join the church. They must serve Christ in sincerity and in truth as their Saviour, Master, Lord and King.

(Above statistics are from the National Council of Churches Yearbook and the FBI Uniform Crime Reports.)

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SATURDAY EVENING POST GOES WET

A very radical change in policy was made by the Curtis Publishing Company in Philadelphia on August 27, 1958, relative to the *Saturday Evening Post*, America's oldest magazine, by throwing out its ban against alcoholic beverage advertising, which it had held since 1897.

This change, coming 25 years after the repeal of the eighteenth amendment, was declared by Robert E. MacNeal, president of the Curtis Publishing Company, "to be appropriate at this time, and compatable with the viewpoint of the vast majority of its present and potential audience". He said the move had been "periodically considered" by the board of directors.

The *Post* received nearly $91,000,000 in advertising revenue last year without alcoholic beverage advertising, yet could not avoid looking with envy on *Life's* $13,942,000 and *Look's* $5,769,000 receipts from alcoholic beverage advertising.

The *Post*, with a circulation average in 1957 of 5,301,000, began its move toward alcoholic beverage advertising in early 1957 when it accepted ads of the Froedtert Malt Corp., Milwaukee, which makes malt beverages. Even though, strictly speaking, the product advertised was not beer, yet beer showed up regularly and prominently in the ads. Later *Post* decided to accept Owens-Illinois no-deposit, no-return beer bottle inserts.

When this matter came to our attention we immediately wrote to the *Post* protesting the carrying of the beer packaging inserts and expressed our suspicion that the ads were trial balloons to test reader reaction prior to accepting alcoholic beverage advertising. We were assured that this was not the case and that the *Post* had no intention of departing from its long-established policy of banning alcoholic beverage advertising. The action of August 27th gives the lie to this assertion.

Letters of protest should flood the *Post's* editorial offices, Independence Square, Philadelphia 5, Pa. This is the appropriate time for action. Strike while the iron is hot. Let them know that such advertising is displeasing to millions of Americans.

The National Reform Association, sponsor of the Crusade Against Liquor Advertising, is preparing for release within a very few weeks a new Crusade Against Liquor Advertising brochure containing information about the Crusade and how you may participate.

For information write:

THE NATIONAL REFORM ASSOCIATION
209 Ninth St., Pittsburgh 22, Pa.

LETTER TO THE LOS ANGELES TIMES

By Rev. Walter McCarroll, D.D.

Recently you published a letter by Henry D. Lawshe objecting to nonsectarian religious education in the public schools. He objects on two grounds, first, that any religion is a sect: therefore, Christianity is a sect and the reading of the Christian sacred writings would be sectarian instruction; second, on the ground that the U.S. Supreme Court has declared religious instruction in the public schools to be unconstitutional.

But do religious and sectarian mean the same thing? They do not. That is an unnatural and forced meaning. It is contrary to the dictionary definition, the common usage, and our American usage of the terms. They have different meanings according to the ruling of the U.S. Supreme Court in the Girard case (2 Howard U.A. 200) and of the Colorado Supreme Court (81 Colo. 276) in which the difference is explained and emphasized.

Now Christianity cannot be a sect in a nation declared by the U.S. Supreme Court to be a Christian nation in the famous Trinity Church case rendered February 29, 1892. Justice Brewer in marshalling the evidence quotes from the decisions of State Supreme Courts to the effect that general Christianity is and always has been a part of the law of the land, and one sentence from the ruling of Chancellor Kent, Chief Justice of the State of New York, is typical of all, viz "the case assumes that we are a Chris-

(Continued on page 5)

FULFILLING OUR PROMISED LASTING PEACE - ITS FOUNDATION

—William J. Sweet

There is but one basis for a permanent world peace; it is the same foundation as that upon which our American Government was founded: "Equal and even justice unto all mankind, regardless of race, or color, or class, or creed; with freedom of worship, of expression, and of belief." These principles of righteousness were chosen by our forefathers from the Bible, and coming from divine revelations, are perfect; they are the essentials of a perfect national or international government; they are the only fundamentals upon which can be built a lasting world peace; they are the near-universal desires, choosings and practices of earth's vast populace in business life and in social living; they are the requisites of harmony the world over whereby mortals are enabled to work together, to compete with consideration and to advance with confidence, to dwell together in homes, in communities and as nations.

The guiding fundamentals of an international peace must be chosen from the influences of two ever-striving powers here on earth, either from the power of good or from the power of evil. The greatest of these influences is righteousness; none other is practical, none other is enduring, none other is sane.

Righteousness is the only foundation for continued national existence; the only personal guidance toward perfection, wherewith is peace and contentment; the only course whereon is true success—along the way and at the end—of privileged days on earth, called life. Transgression from its ancient teachings, voluntary or through human infirmity, individually, or nationally, must suffer accordingly, in sorrow, decadence and final destruction. Today in our crucial hours of darkness, groping and world chaos, this mightiest of strengths is available, by choice, as a simple and lasting basis for international peace.

There is but one other source from which peace provisions can be derived. It is the power of evil, of greed, hatred, injustice, and inhumanity—it is the power of Hell on earth and is well represented among us and elsewhere throughout the world today. It ever lurks under the pretense of honor, justice and democracy; it abounds under the shield of decency and continues from generation to generation, beguiling and deceiving innocence through formative years. Its fundamentals of selfishness, arrogance, revenge, treachery and other iniquities are the only causes of war, the only reasons for entry into war. From this power of evil naught can develop save disruption, decadence, distress, waste, and destruction. These are facts of eternal rulings as truly as darkness follows appointed days—as surely as effect follows cause.

The line between the power of good and evil is distinct; there are no overlappings, no halfway stations in ruling fundamentals. In the sacred planning and writing of our promised righteous peace there can be no evil element or reservation, for justice cannot shield greed; nor equality, hatred; nor charity, suffering and starvation; nor honesty, misrepresentation and false propaganda; nor claim of trust in God, hypocrisy.

The foundation of a lasting peace cannot contain causes of war.

A world peace must include all mankind placed here by one Creator. All are part of an infinite plan of which each and every mortal is but a momentary dependent. All are here with inherent equal rights of existence and of provided necessities; all are blessed with changing days and changing seasons over a bountiful earth, wherefrom is ample for all creation, wherefrom is an overabundance for man's development, advancement and righteous existence. None of these providences is mortal made. Like the rain and

the sunshine of the heavens, the blessings of earth are not for one race, one class or one nation alone. The hand of providence is gracious unto all. Provisions of an enduring peace must be in harmony with divine plans, rulings and blessings; they must be in accord with the supreme guidance and balance of the universe. No other foundation will conform to man's purpose here on earth.

LETTER TO THE L. A. TIMES

(Continued from page 3)

tian people, and the morality of the country is deeply ingrafted upon Christianity."

If nonsectarian Christian religion cannot be taught in our public schools then the Preamble to our State Constitution cannot be taught, for it says, "Grateful to Almighty God for our freedom." To teach about Almighty God the source of our freedom would be to teach religion. Nor could the Declaration of Independence be taught in our schools because it is a religious document which four times appeals to the Divine Being, and to teach about the One to whom the founding fathers appealed would be teaching religion. Nor could we sing or teach our patriotic hymns such as "Our father's God to Thee, Author of liberty, To Thee we sing," etc.

The Rev. James Pike, Chaplain and Head of the Department of Religion at Columbia University, says, "Actually, however, it is not possible not to teach religion in the public schools. It is not possible to teach anything without a perspective, and perspectives are not in the nature of data nor are they capable of proof: a perspective or world-view is a religion. Humanistic secularism is exactly that." When we exclude the religion of Supernaturalism we inevitably substitute the religion of Naturalism. Dr. Pike says, "Now virtually every school teacher these days has been trained in the dogmatic theology of this naturalistic religion whatever may be the extent of his Sunday devotions." This is the silent and subtle betrayal of our Christian heritage.

Mr. Lawshe's second objection is, "The Supreme Court has declared religious instruction in the public schools to be unconstitutional." Perhaps Mr. Lawshe will tell us when, where, and the exact language of the Court and to what the ruling applied and its extent. The decision of the Court on the McCollun vs. the Champaign School District case dealt with the Church entering the schools to give religious instruction and the ruling prohibits a particular released-time method of week-day religious instruction in the public school. The reasoning which underlies the decisions may be interpreted as applying to all religious instruction, but it does not in fact declare all religious instruction in the public schools to be unconstitutional.

The Supreme Court of the State of California in the Evans vs. the Selma Union High School District in January 1924 held that the Bible is not a book of a sectarian character. Here is an excerpt: "The Trial Court held that the Bible in the King James version was not a publication of sectarian, partisan or denominational character, and accordingly gave judgment for the defendents...The judgment is affirmed."

BIBLE IN SCHOOLS CHALLENGED

The constitutionality of compulsory Bible reading in Pennsylvania public schools was challenged in Philadelphia on August 6th before three judges in Federal Court.

Judges John Biggs Jr., C. William Kraft and William H. Kirkpatrick sat together at the hearing in order to speed the case to the U.S. Supreme Court. Attending as an observer was State Attorney General Thomas D. McBride.

The suit was filed by Mr. and Mrs. Edward L. Schempp, of Roslyn, Montgomery County, challenging a section of the State code which requires daily reading of at least 10 verses of the King James Version of the Bible.

Their Attorney, Philadelphia Councilman Henry W. Sawyer III, charged the Bible reading was for religious purposes, constitutes the establishment of a sectarian religion and makes one religion preferred over others.

The Schempps, who are members of a Unitarian Church, have three children who attend public schools in Abington Township.

Their son, Ellery, 18, who was graduated

from high school last June, said the 10 verses were read over the school public address system and the students were reauired to stand and repeat the Lord's Prayer.

Ellery said that on one occasion, he remained seated and read the Koran. The reauired Bible verses, he said, were "an infringement on my right to think and believe as I wanted."

—From The Pittsburgh Press

The testing of this law in the courts places Bible reading in the schools in serious jeopardy, not only in Pennsylvania but across the entire nation, since an adverse decision by the U. S. Supreme Court would outlaw the practice in every state where it is required by law, and that would mean the end of Bible reading in all the public schools of America.

The utter silence of our National Constitution regarding God leaves the matter of the Bible in the schools without any legal sanction in our fundamental law—a situation that would not exist were the Christian Amendment, long advocated by the National Reform Association, adopted.

MODERN DELUSIONS AND GOD'S DESIGN

(From Address by Mr. John Bolton before International Council for Christian Leadership, Inc. Breakfast in the U.S. Capitol)

Relatively few realize the complexity, the intensity, and the universality of the crisis in which mankind finds itself today. There is nothing comparable to it in history—neither in the days of the Renaissance, nor of the Reformation. If we can compare it at all with any period of upheaval and change, it would be with that of the destruction of the Roman Empire.

At that time, a whole world order collapsed—religion, morals, culture, manners, commerce, science, and a highly developed, world-embracing legal and political system. It was a debacle of such magnitude that we can hardly comprehend it. Nothing remained but ruins.

Without question there is a striking similarity between the time before the fall of the Roman Empire, and our own age. Again all realms of life are shaking, and again all values and traditions are are being questioned, whether cultural, religious, political, or economic.

Yet, it is part of western man's credo that he must be irresistibly forward and that the future stretches out before him like a long road flanked with new developments, new progress, and new achievements reaching out to the distant horizon.

But we Christians are most curious about this journey and would like to ask a few questions:

1. Where is modern man going?
2. In what goal does western man reall believe?
3. What will happen after he reaches his goal?
4. Is it a goal we can visualize and discuss seriously?

It would seem that the answers t these questions presuppose an industria millennium or workless paradise far be yond our present state. Unions, industry and science envision more and more pro duction with less and less work throug technical perfection in a pushbutto world.

When this has been accomplished, the end of the road and of their dreams wil have been reached. The whole world wil be perfect, but with one exception: man— unredeemed man—separated from God left with his wicked heart and all his sin and guilt in a perfect world.

But what would this unredeemed, god less man do with his "perfect world"? Let us see what we have done with the perfection man has achieved thus far: From a technical point of view, we al ready have near-perfect products in a number of industries.

The radio has reached a point of prac tical perfection. Powerful radio station broadcast across the country and to the farthest corners of the earth. But turn on this perfected radio and what do you hear? Crime stories, soap operas, and syncopated noise that accompanies words mostly moronic in their utter senseless ness.

Television. Is it any better? This modern miracle of technical achievemen has certainly reached a high degree o perfection. Yet, *Life* magazine some time ago reported that an average of 163 mur ders per week are now committed in TV plays of one kind or another.

We have the most magnificent printing presses and we manufacture the finest paper. But what is man doing with this almost perfect combination? In the hands of man, these have become so debased that sometimes we wish the radio, the television, the printing press had never

been invented.

Some 15 million magazines that we print every month are of such a nature that they are not even permitted to cross our borders. The lurid and immoral material and pictures found in many magazines on our newsstands make one shudder.

How clearly we see that any perfection in the hands of unredeemed man soon becomes a curse. What man would do with a new paradise is perfectly obvious. In fact, the word of God comes right to the heart of the situation: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Obviously, the answer is—nothing. Any other answer is nothing but a colossal delusion.

The leisure, comfort, happiness, and peace of mind as man planned actually resulted in a machine age and in dreaded unemployment, as well as wars of fantastic ruthlessness and destruction. Do any of us believe that man is really happy in this world that he, himself, has created? To build his own world, to be master of the world, to be God, has been man's dream since Eden's fall. Here we are now in command of it, and what a world it is.

But why is it that God is so far away from us—God, who should be closer to us than we are to ourselves? Is this our destiny that we have to accept as a matter of fact?

Unredeemed man does not understand that he is guilty before God, that he lives in a fallen world. He is feverishly occupied in seeking a way out of his troubles, seeking an island to which he can flee in order to escape from the engulfing waters of world tragedy.

But if we want to sum them up—if we want to face the core of the issue—it can be reduced to one word: Sin, sin, sin. And if the question of sin is not answered, nothing is settled.

Furthermore, sin is ever present and the effects of our sins are very clearly seen in our morals, our psychological makeup, our behavior, and our work, as well as on our face, eyes, health, nervous system, and conscience.

Christ is the only answer. If any man be in Christ, he is a new creature. Old things have passed. He is a new creation—a child of God. He belongs to a different society with a different faith.

We are wrestling against the world, principalities, and powers. However, let us not forget that Christians are on the conquering side knowing that our Lord has already overcome the enemies and triumphed over them on the cross. The Devil is a defeated enemy. Only if we invite him, can he harm us.

In the last book, Revelation, many promises are made to them that overcome. "To him that overcometh will I grant to come and sit with me here on My throne—even as I also overcame and sat down with My Father on His throne."

We see those in Revelation who overcame by the blood of the Lamb. We hear the triumphant step of God's redeemed. There is no uncertainty—no doubt—but joy everlasting. And from this mountaintop, the valleys of life are no longer visible. But in the distance, separated only by fleecy clouds, we already have a vision of the world above and nearby we hear the thunderous melody of God's redeemed. There will be a new song in which Heaven and earth will join with God's people in praise and adoration of the Crucified One—the risen and glorified Son of God and man—our Lord and Saviour, Jesus Christ.

I hereby give, devise and bequeath to the NATIONAL REFORM ASSOCIATION (incorporated under the laws of the Commonwealth of Pennsylvania),

FORM OF BEQUEST

the sum of.....dollars (.....)

(In case a testator wishes to leave some particular asset or piece of property instead of a sum of money he can do so by inserting a clear and sufficient description of it in place of words "the sum of," etc.)

SEP 26 1958

FROM THE STUDY WINDOW

David M. Carson

Head of the Department of Political Science, Geneva College

Thomas Jefferson once said, to the surprise of his contemporaries, "The time will come when the election of a president of the United States will be of more concern to the states of Europe than the choice of a king of Poland."

That time has come. To say the least. Come with a vengeance. Not only the election, but every public utterance, of a president of the United States is of serious concern not only to the states of Europe, but to all the nations of the world. But this day of the greatness and power of the United States, to which Jefferson looked forward eagerly, has brought with it responsibilities equal to that power. Inevitably, but to our surprise, as we have grown great, so also has grown our connection with the rest of the world.

America changes its mind about a dam in the Middle East, and history is made. A drop in the price of tin in New York upsets the whole economy of Brazil. The United States enacts a tariff on cheese and rots the market for the state of Denmark.

Jefferson would, I think, have been horrified by this development. Certainly it has come without the seeking of most Americans, in fact against our desiring. Yet power brings its own responsibilities for the right use of power. Wealth brings its own responsibilities for the right use of wealth. We cannot "live alone in the midst of the" world. Our involvement in the affairs of the world has been inevitable.

In the providence of God and as a direct result of what we believe to have been the blessing of God, we have come to these responsibilities. If this is so, then these responsibilities are not something evil to be shunned. We ought to accept them willingly, as the gift of God, and seek His guidance in exercising them rightly. This has not been the dominant spirit in the past. We have mixed resentment with our generosity; expediency with our courage; and most of all we have been carried, kicking, screaming, and protesting into the stream of events, rather than facing our responsibilities with calmness, with open eyes, and with the wisdom and foresight that God would give.

In what spirit do we undertake these responsibilities, thus thrust upon us?

Here are three characteristics of a right spirit, out of many that should be mentioned. There are more which you will think of. Together they will provide a perspective from which we can examine the policies of the nation.

1. *Humility.* We ought to be humble, for we know that the source of our wealth and power is God—He provided the magnificent resources of America, and what has been right in the development of them comes because men have known and followed God's commands. Since this is true, we ought not to be seeking recognition of *our* greatness; we ought not to expect servility from the rest of the world; we ought not to resent criticism.

2. *Concern.* We are immensely rich and most of the world is desperately poor. We ought to be concerned for the needs of the rest of the world. This does not necessarily mean we should meet all such needs. (In fact, sometimes a foolish generosity simply hides the fact that we are not really concerned for the rest of the world.) But we are responsible for meeting as many of them as wisely as we can. We dare not live in luxury untouched by the misery around us.

3. *Calmness.* The calmness that is not complacency. There is little need to illustrate this. Repeatedly in recent years, foolish complacency has been replaced by terror. If we examine our situation clear-headedly, we shall be able to face both the successes and the reverses without undue excitement.

There is a great role for America to play. Are we playing it greatly?